THE TRUE
LIGHT
Shining in
ENGLAND,

To give unto all her *Inhabitants* the Knowledge of *their Ways*; wherin they may behold *things past*, and *things that are*, and thereby come to *Repentance*, and Escape *that which is to come.*

ALSO,

Something *DEMONSTRATED* concerning the People of God (*called* QUAKERS) as to their *Principle* and *Practice*; with what *they own*, and *dare not deny*: And also, what *they cannot own*, nor *joyn withall* for Conscience sake.

Published in tender love unto all *ENGLAND'S Inhabitants*, *Rulers*, *Teachers*, and *People*; that all may see *what hath been neglected*, and every one in their place may labour *to amend it*; And they who have any desires after the Knowledge of the People of God, as to their *Principle* or *Practice*, or what they *own* or *disown*, may here briefly see some things opened, not in many words to please men, but in the Power of God, through one who seeks to please God;

Whose Name is,

WILLIAM SMITH.

LONDON, Printed for *Robert Wilson*, at the Sign of the *Black-Spread-Eagle* and *Windmil*, in *Martins Le Grand*. 1660.

A18. RBR
pam S664TB

THE TRUE

LIGHT

Shining in

ENGLAND, &c.

O *ENGLAND, ENGLAND!* Thou haſt been oft faithfully Warned, but thou haſt not regarded, thou haſt been careleſs of thy own happineſs, and haſt not reſpected thoſe that have ſought thy good; thou haſt been a ſtubborn and a rebellious Nation, and haſt ſet at nought many tender Viſitations of Gods love unto thee, which by the mouths of his faithful Servants have been declared; thou haſt been a proud ſcornful, and diſdainful Nation, ſtiff-necked and uncircumciſed in heart and ears, hating every Tender of Love that hath been proffered to thee, and haſt exalted thy ſelf in the ſtrength of thy own might, againſt the Lord, and againſt his faithful Servants, whom he hath ſent forth in his Love to Declare his Goodneſs unto thee; and who have run, and yet do run in the ſtrength of his Power, early and late to do thee good; but thou haſt evilly entreated them, and rendred Cruelty unto them, and raiſed bitter Perſecution againſt them for their travail within thee, and for their good-will unto thee; this Recompence haſt thou given them, whoſe lives are not dear unto them for thy ſake, *Holes* and *Priſons*, *Stocks* and *Whips* have been their Reward from thee, for thou wouldeſt not obey the voyce of the Lords Servants, nor hearken to the Lords Counſel, that thou mighteſt have humbled thy ſelf before him; but thou deſpiſed the day of Mercy, and lightly eſteemed the Viſitations of the

Almighty: Oh! how haſt thou provoked him dayly, and cauſed his jealouſie to burn like fire; and yet for his Names ſake, he ſpares thee, and doth not bring utter Deſolation upon thee; ſuch is his goodneſs towards thee, wouldſt thou open thine eyes to ſee it, he hath no pleaſure to deſtroy thee and lay thee waſt, therefore hath he exerciſed a day of Patience towards thee, and many faithful Warnings have been ſounded within thee from the Lords Power; how hath he ſtriven with *Thee*, thy *Rulers* and *Teachers*, in theſe late years, that you might have obſerved his Goodneſs, and thereby have come to Repentance; but thou haſt been a perfidious Nation, turning every way to promote thy own Intreſt; and this hath been the great work of thy Rulers and Teachers in late time: Therefore is the Lord juſt concerning thee, with all thy *Rulers* and *Teachers*, that had their day and time in thee, and the Lords tender Mercy is not yet ſhut up from thee, though he hath been rejected by thee, but Viſitations of Love he ſtill reaches forth unto *Thee*, thy *Rulers* and *Teachers*, that now have their day within thee, if any will turn unto him, if any will hear his voyce, and do the thing that is right in his ſight, that he may not utterly cut off and deſtroy at once.

Therefore *hear O England*, and let all thy *Rulers* and *Teachers* that now ſtand within thee, *incline to the Lords Counſel*; for it is but a little while, and the wicked ſhall be no more; then happy will they be that Rules for God, and happy will they be that Teach Truth that God may be glorified, for he is riſen the works of men to try, and all that ſeek his right he will cut off, for that he will not give to any: Therefore let all beware what they ſeek, and what they take upon them, that they enter not upon his right, which he will not give to any man, for he is glorifying his own Name, and exalting his own Son, and ſpreading abroad his Living Truth; and this he will have to Reign as his own Right, and let none ſtrive to take it from him, for he is a jealous God.

Oh *ENGLAND!* thy way is much in darkneſs, and thou travelleſt through the thickeſt Clouds, and with them thou compaſſeſt thy ſelf about, and therein ſitteſt ſecure, as if thou ſhouldeſt never ſee ſorrow more. Is the ſound of the Trumpet and Alarm of War ſo ſoon paſſed away from before thee? Is all the Blood

that

that hath been ſpilt in thy Fields and Towns ſo ſoon gone out of thy remembrance? Haſt thou ſo ſoon forgotten the years of thy Calamity that ſo lately hath been upon thee? If theſe things be paſſed out of thy mind, and thou run out of the ſenſe of them, as if they had never been, yet let the Treaſure, that thou ſo dearly loveſt, which was ſpent within thee to uphold ſuch Cruelty, cauſe thee to remember the years of thy Miſery, in which thou waſt deeply diſtreſſed, that thou mayeſt repent of all thy wickedneſs, and uncleanneſs, and abominations, that thou doſt not draw down an heavier judgment upon thee than yet thy eyes hath beheld. What hath been brought forth by men through all theſe years of thy Calamity and Diſtreſs, into which thou haſt been plunged? Have any been faithfull unto God, or performed their *Vows* unto the Moſt High? Surely they all corrupted their way, and none ſet their heart to do the thing that is right; nor any that had reſpect to the Poor and Needy, but laid Burdens upon them, and ſorely oppreſſed them, and their Cry went unto the Lord, and he heard them, and in his ſtrength he roſe to help them, and hath undertaken the Cauſe for them, and will plead it throughly with all men upon the Earth; for he hath great reſpect unto a poor and an innocent People, whom he hath raiſed within thee by his Eternal Power, which all *thy Rulers* and *Teachers* ſet themſelves againſt, and took counſel together how they might ſuppreſs them and root them out: But the Lord doth uphold them, and by the Arm of his Power hath preſerved them, and they are ſtanding, when thoſe that did afflict them, and ſought to harm them, are cut down and fallen; and this is a marvellous thing, which the Lord hath brought to paſſe by an Inviſible Power, who hath laid all waſte before him, and hath proſpered his Work, and carried it on by his out-ſtretched Arm; and as man at any time hath deviſed Cruelty, then hath he appeared in his Mercy, that the more that Affliction hath been laid upon his Innocent People, the more have they multiplied; and this is the Lords doings, who pleads with all fleſh.

O *England*! much Eamity remains *within thee*, againſt an Innocent people that ſeeks *thy good*; who travels to turn thee *unto the Light* that ſhineth *in thee*, that thou mighteſt not abide *in darkneſs* and *periſh*, but mighteſt come *to the Light of life*; And this,

this is the Lords good-will unto thee, who hath raised an Innocent people whose love is to thee, when thou art most filled with enmity against them. How long hast thou had it in thy heart to execute Cruelty, and yet thou hast not had power to do it unto the full! but by an Invisible hand hast been restrained from swallowing up, when thy mouth hath been opened wide, and thy heart thirsty to devour. There was a time when thou wast let loose, and wast *as a Bear bereaved of her whelps*, and *as a Lion fit for his prey*; yet in the height of thy fury thou wast chained, and thy bounds was set, and the chain was too strong for thee, and the bounds thou couldest not drive away before thy fury; thou stretchedst thy self to the length of thy chain, and came up in thy strength to the utmost bounds, and there roared and swelled, and foamed out thy shame, and cast up much of thy mire and dirt; but thou wast there stopped, and thy proud and turbulent waves were limited, and the innocent Lambs were preserved out of thy devouring mouth; and thou couldest not destroy them, though thou soughtest it with all thy strength; and when thou couldest not execute the mischief of thy heart unto the full, there was a hope in thee, that power should be given thee in time to come; but the Lord forsakes not his Chosen, neither gives he them wholly up for a prey into thy teeth, though some do suffer by thee, which at that time were given into thy hands to try thee, and thou cast them into prisons in thy rage and fury, when they were in the Lords service, and labouring to do thee good, and had done nothing worthy of bonds, neither hast thou any such charge against them, but in thy wrath and madness thou ran rashly upon them, when they neither disturbed thy Peace, nor transgressed thy Law; and this was to try thee that thou mightest make thy self manifest; and the witness against thee, *in the Prisons within thee*, into which thou hast cast the Lords faithfull Servants, for whose sakes he will plead with thee; and though thou hast shut them up, and shews no pity towards them, but lets them lye, though they have done nothing worthy of it, and keeps them *in thy malice* and *envy*, some *in one place*, and some *in another*, as *Lancaster*, *Lambeth-house*, *Nantwich*, and *divers other places within thee*, where the Lords faithful Servants suffer under thy Cruelty, and are afflicted by thee, whose innocent cause

the

the Lord will certainly avenge upon thee, except thou speedily repent; for there are many strong cries unto the Lord this day, and prayer and supplication is made unto him in the strength of his own Spirit, which his ear is open to hear, and he will not forget the Righteous, neither will he forsake them, but will plead with all that seek to spoil them, and will recompence unto them according to the fruit of their doings.

Oh *England!* thou art traced thorow, and thy deirgs are all found out with the Light of Christ that shines in thee, which thy darkness cannot comprehend, and all *thy wayes* are manifest therein, and thou art found to be exceeding wicked in thy heart, and exceeding vain in thy imaginations: Thou seeest not the Lord before thee, therfore his displeasure is against thee, & except thou speedily repent and obey his Counsel, thou canst not escape the severity of his judgment; for a fire is kindled in his breast, which shall burn to the nethermost hell, and it will reach thee when thou goest down thither for counsel, and will be as hot burning coals in the midst of thy bowels, and there will be none to quench it; for God will not spare thee in thy wickedness and abominations which yet remain in thee, but will cut down and consume, until he hath cleansed the Land of *Cruelty* and *Oppression*.

And now the *Revolution* is gone about, and that which was out of sight is come up, and that which was above is gone down and over-shadowed; so vain a thing is man before his Maker; and this is not come to passe for the righteousness of any man, or that any man should exalt himself in it, but for his own Names sake, who Reigns over all.

Oh *England!* let all such as are now risen in thee to Rule, be carefull and mind well their doings; *for the same God Ruleth still*, and his Power changeth not, but brings to passe all changeable things in their time and place: and if man now strive again to set up the same things which once provoked the Lord to anger, and which his Controversie was against, and still continue the Burdens by strengthning the Oppressors, which hath from time to time drawn down Judgment upon the heads of those that had Power to remove it, but did not, and brought the Lords Wrath upon them, and none could be found that were able to uphold them,

them, though many fought it with all their ſtrength. Let not vain man imagine that the Righteous God will either *favour* or *allow theſe things to be ſet up or continued in this day*, againſt which *he hath appeared*, and by his Eternal Power *overwhelmed*; but certainly his Controverſie is ſtill againſt *the ſame things*, and all *that ſtrengthens them*, or endeavours to *promote them*; and though neither *Sword* nor *Spear* may be uſed, yet will the Lord carry it on by his own power, that works according to his own pleaſure; for his way is not as the way of man, who ſometimes deſtroyes and builds the ſame things again with his changeable mind; But the way of the Moſt High is more equal, and he will not allow the ſetting up of thoſe things again, which once grieved his Holy Spirit, and provoked him to Anger, which drew forth his Arm againſt them, by which they were cut down; neither is this come to paſſe *in ENGLAND* that it ſhould be ſo done, but that all ſhould *FEAR* before *the God of Jacob*, and *BOW before the Holy One of Iſrael*, and mind his Goodneſs, and come to Repentance, and be humbled in the duſt for Iniquities committed, that he may ſpread forth his Power, and Reign in his Right, and Order all things that concerns his Service and Worſhip, and that none go about to keep him out of that, and take it upon themſelves, but let him be *HEAD* and *KING*, *JUDGE* and *LAW-GIVER*, and *Supream Governour over his Church*, for that is his Right and his Glory who is the Prince of Peace, and who ſeeks to take it from him, muſt fall before him, for he will not give it to any man, and herein hath *his Controverſie* appeared with all Sorts and Sects of People whom he hath tryed in their day, who would never ſubmit to his Government, nor yield unto him his Right, but took it to themſelves, and robbed him of his Glory; for which *Cauſe* the Lord hath turned *their Glory* into *ſhame*, and their *day* into *darkneſs*, and they are gone downwards, and others are come upwards, and are now placed in Power to Rule over their Heads, becauſe the Warnings of the Lord had no place in them, but were rejected by them; and the things that they ſhould have done, they did them not.

And thus are the Kingdoms of the World in the hand of the Almighty, and he pulls down, and he ſets up, and gives them unto whom he will; and he diſpoſes mans heart, and brings him into

to a ſenſibleneſs of ſome things that be evil and prophane, and orders him to declare his diſlike againſt it, as in this preſent Power hath been made manifeſt *by a Declaration againſt ſomething prophane*; and he alſo diſpoſes mans heart *into ſome Acts of Mercy*, as likewiſe is made manifeſt *in this preſent Power*, by freely pardoning many things, which in the time of this great *Revolution* hath been acted and done, which might have occaſioned great trouble upon the Nation, if they had not been remitted; and this is the Lords doings, who diſpoſes mans heart herein, and it is to be prized as the Lords Mercy who hath brought it to paſs, though there be much Excluded, which ſhould have been compaſſed within it, and *a free Pardon* Extended to it, that life *in all* might have been ſpared, and nothing Charged againſt any to have taken away life; but *a free Pardon* ſhould have reached unto all for their lives, and that would have quenched all flames, and calmed all boyſterous winds, that there would not have been any blaſt to have blown up a ſpark; for though the Lord gave them juſtly up *to be ſcourged*, yet *not to be deſtroyed*; and Pardon ſhould have reached the life of all, and no Revenge ſhould have been ſought or Executed upon any to have taken away their lives, though ſeemingly there might be Guilt upon them, and that done by them which the Law of the Nation may ſeemingly Condemne; yet ſhould Mercy have opened towards ſuch, and it ſhould have been freely forgiven, which would ſweetly have healed and cloſed the hearts of thy Inhabitants together, O *England*, and made them as one man: And it is upon me from the Lord to ſound forth a Warning in the power of his Eternal Spirit unto all thy Rulers, O *England*, whoſe day now is, that they mind how the day is theirs, and who it is that hath given it them, and keep their hands from ſhedding of Blood, leſt they provoke him who hath ſhewed Mercy unto them; for by Cruelty acted, and then Revenge ſought, it opens the Fountain of Blood wider, but never ſtops it: And this is not the End (*O ye People who are now in POWER this day in ENGLAND*) for which God hath raiſed you up, that you ſhould deſtroy life, but to ſhew Mercy as he hath ſhewed Mercy unto you, and to try you if you will perform what they careleſly neglected, whom he hath given up into your hands without the ſtroak of any Weapon of

War, and hath brought you up to Rule in Government wit hou the loſs of any Blood, which is ſuch an infinite Mercy as might cauſe you to ſtop the Iſſue of Blood, and not to open it: Something you have done, which in its place, and in it ſelf, is good; but the Work you have yet to do is weighty, if you mind the Lords Counſel, and give up unto him, that he may diſpoſe your hearts to Anſwer the End which he doth Expect from you, which is *to ſhew Mercy*, and *to break off every yoak*, and *undo all heavy burdens*, and *remove all Compelling Lawes in things pertaining to the Conſcience*, and *ſet the Oppreſſed free*, that Righteouſneſs may Reign, and true Judgment and Equity may run down, and a peaceable and quiet life may be enjoyed in all Godlineſs and Honeſty: And this is required of you all from the Lord God, and it is not to be neglected by any of you in your Places, whether it be the *KING* as Supream of the Nation, or thoſe that be ſet in Authority under him, but is a Work to be ſet upon ſpeedily; for the neglect of performing of it, when many Promiſes have been made to do it, hath drawn down Judgment upon ſuch as have Ruled before you, who promiſed much in theſe things, but performed little; and you are come to ſee their day End, and the Beginning of your own; therefore reject not the Lords Counſel, to follow your own Imaginations, that when you ſhould do the thing which God requires, you do not bring forth that which his Controverſie is againſt; that when you ſhould ſet free, you lay not on a yoak and bring forth Oppreſſion, and continue Oppreſſion; and ſo encreaſe Burdens and make them heavier when you ſhould remove them, and take them away; this is not the End for which God hath raiſed you, that you ſhould look back again, and begin to build again thoſe things which God hath removed, and to ſeek your own Glory in them; but to promote the everlaſting Goſpel which is the Power of God, and freely given of God; and that all may ſtand in the freedom they have in God to Worſhip him, without any Law to compel them otherwiſe under Penalties and Puniſhments; this is ſome part of your Work in this your day which God hath given you; and as you obey the Lords Counſel, and mind the Light of Chriſt in your own Conſciences, you will ſee what is your whole Duty, and what the Lord doth require of you, not to make *LORD-BISHOPS* again, and *DEANS* and *PREBENDS*,

PREBENDS; not to set up *Common-Prayer-Book*, *Organs*, and *Anthems*, and such Abominations which the Saints never practised, nor there is no Scripture for; and these things, with much more that might be mentioned, the Lords Controversie was against, and none could uphold them, though there was great Hosts of Men and Horses appeared to defend them, they all fell before the Power of the Lord in that day; And do you believe that God will take pleasure in them now? be not so much deceived; for the Lord is provoked, and his Spirit is vexed, and his Indignation riseth against them, and he will not yet spare them, nor those that strive to promote and uphold them, and compel a conformity unto them; and this is in plainness of speech unto you all in the movings of Gods Power.

Oh *England!* *thy Prophets* deceive thee, and *thy Teachers* deal very treacherously with thee, they *cry peace to thee*, when *sudden destruction is nigh to come upon thee*; they know not the things that are, neither the things that are coming to passe; for Night is come upon them, the Vision hath failed them, they have no Answer of God, and thus they have deceived thee in those late years, who then had their day in thee, and were set up by thee, and thy Parts trobl in their Wisdom; they have all deceived thee by their lies and flatteries, crying peace unto thee through all changes that have come to passe in this great Revolution, and whatever came up to rule that favoured their time and day, they cryed peace unto thee in it, though the Lord had determined to overthrow it speedily; and when it was overthrown and destroyed, they covered thee over with new lies and flatteries, and still cryed peace within thy borders, under the next appearance that came forth to rule within thee; So they cryed peace unto thee in *OLIVER'S Day*, and when he was cut down and fell, and *RICHARD* his son seemed to arise in his place, then their sound went forth with a noise, *of a Star that was risen*, and *a Son that was born in Bethlehem to establish Peace*; and thus they cryed aloud in their deceitful sound, which was nothing but lies and flatteries: for *their Star soon fell*, and *their Sun soon set* and *was overshadowed*, and *Bethlehems Peace was broken*: Canst thou not see, O *England!* how deceit hath abounded within thee, and how thy *Prophets* and *Teachers* have dealt with thee? Was ever

such a professing People so blinded as thou hast been, and so overcome to believe lies and flatteries as thou hast done? and these are they which thou hast laboured to uphold, who have brought that which thou mad'st thy day into darkness and obscurity.

Oh *England!* the Lords love hath been exceedingly towards thee, though thou hast been a Rebellious Nation, and it is yet with the Lord to do thee good, if thou wilt but hearken and obey: Therefore turn unto the Lord God, and wait his Counsel to receive, that *Cruelty* and *Oppression*, *Vanities* and *Abominations* which do still abound in thee, may all be done away and removed out of thy bowels, that a godly sorrow may come upon thee, and true Repentance may be wrought in thee, never to be repented of; that a Life in the pure God thou mayest come to know, and Uprightness of heart thou mayest learn by the teachings of his own Spirit, and deny all *thy Ungodliness*, *Prophaness* and *Licentiousness*, *vain Customs*, *Worships*, *Fashions*, and *Traditions*, and learn to live soberly, righteously and godly in this present world, that God may divert his Judgment from thee, which certainly thou art drawing down upon thy own head, by those unclean abominations which still live and abide within thee; and though the Revolution be come about, yet thou dost not learn Righteousness, neither makest thy wayes and doings good before the Lord; thou reapest little profit by all that hath come upon thee, and passed through thee in these late years of thy Calamity; thou hast had sufficient tryal of man and his way, and if thou dost but mind in soberness, thou mayest see what the end of it is, and whither, and into what it all turns. This may be a *Warning* unto thee, *O England*, for ever placing thy Faith in man's Wisdom any more; for thou hast been long a deceived Nation, and the Lord hath largely opened his love to thee, that thou mightst have been undeceived, and not to have placed thy confidence so much in man, but that thou mightest have turned unto the power of God, and placed thy confidence in it, but thou hast kickt as a wild Heifer that would not come to the yoke, and didst not regard *the faithful MESSAGES* that in thee hath been sounded forth.

Therefore, *O ENGLAND! Turn*, *Fear*, and *Obey* in this thy

thy day, whilst the visitation reaches thee, and mind the Teachings of God, and hearken to his Reproof, that thy Faith may stand in his Power, and no more in the Wisdom of men; that thy confidence may be placed in God, and not in the arm of flesh.

Oh ENGLAND! down into the dust with speed, and be humbled, for the day hastens over, and night comes on apace, in which *darkness* will be thy covering, and *WO* and *MISERY* thy portion, except thou speedily repent; then shalt thou know that God hath raised up *true Prophets* in *Israel* this day, who run in obedience to his movings to do thee good, and labour in thee to bring thee to repentance, that thou mayest escape the judgment from which no man can hide thee, or prevent it from coming upon thee if thou go on in Rebellion against the Almighty God.

Therefore all RULERS, TEACHERS and PEOPLE, dread the Mighty God; and bow before the Most High, and unto Him turn with speed, and joyn to his Spirit that is manifest in you own Conscience, and make your wayes and doings good therein, love mercy, do justly, and walk humbly before the Lord, who respects no persons in judgment. And this is a faithfull warning unto thee, O *England*, with all thy Rulers and Teachers, and all sorts and sects of people whatsoever that inhabite within thy borders, and now have their day in thee, that all may turn to the Light of Christ in their own conscience, and that none may neglect it any longer, but turn to it speedily, that in it they may obtain mercy before he strike in judgment, whose everlasting Power ruleth over all the Kingdoms of the world.

Something concerning our PRINCIPLE, and what it is.

OUr PRINCIPLE is *JESUS CHRIST, the LIGHT of the World, that doth enlighten every man that comes into the World*; it is the free gift of God unto every man, placed in his Conscience, to be a witness for God; it shews unto man all his thoughts, words and deeds, and makes them manifest whether they be good or evil: when man joyneth unto evil in thought

word

word or deed, the Light reproves him in his own Conscience, and smites him in judgment for Transgression; the Light speaks near unto every man, and calls the workers of Iniquity to Repentance, and to abstain from evil; it doth not consent to any evil thing which in mans heart arises, but secretly reproves it; if any intent arise that is not brought forth, it searcheth it out and makes it manifest, and brings it to a discovery that it may be seen of what sort it is; it brings man into a sensibleness of his present state, the Light shews him whether he be a Drunkard, a Swearer, a Lyer, an Envious man, or what ever it be that arises from the Darkness, it is made manifest by the Light; if any thing lodge never so secretly it finds it out; if there be an intent to Steal, or to Defraud, or to Lie, or Anger, or Envy, or Pride, or Evil will lodge in the heart of man, and none can accuse him for any of them, yet the Light finds out such things, and judges man, and reproves him in his own Conscience for them; the Light hath no Communion with Darkness, nor fellowship with Unrighteousness, but stands in man, a witness against man that unto any evil thing is joyned.

And this is something of our *PRINCIPLE* according to the Scriptures of Truth.

Something concerning the Operation of the LIGHT in all that Obey.

THe *LIGHT is given for a Leader, and to be* Salvation *unto the Ends of the Earth, in all that believe*; as the Light is minded and obeyed, it leads out of the Evil that it testifies against; when it reproves for Lying, then being minded and the Reproof turned unto and obeyed, it will lead out of Lying, and learn every man to speak Truth to his Neighbour; or what ever it is that man is driven into through the Fall, and hath taken up a life in it, the Light bears witness against it, which being turned unto and obeyed, it leads out of it, and leads unto that which is good, and it places Gods fear in the heart of man, and brings him to depart from the Evil, and then he comes to the thing that

is

is good in the Leadings of the Light, and ſo man comes out of Anger and Envy, into Meekneſs and Love, and is led from all the Works of the Fleſh that be evil, unto God who is the chiefeſt good; and this is the work of Chriſt, the Power of God unto Salvation; he comes into the World, and reproves the World, he leaves the World again, and ſaves out of it all that obey and follow him; So he makes manifeſt all things that be evil, and he leads out of them, and ſaves from them as obedience is given to him; So a Drunkard turning to the Light, when it reproves him for Drunkenneſs, and yielding obedience to it, it leads him out of Drunkenneſs into Soberneſs, and delivers him from under the power of Satan, who hath him Captive at his will; and ſo the Light makes all things manifeſt, and as it is obeyed it leads out of all Evil, both in thought, word and deed; and places true judgement upon all Evil things, and brings them all to the death of the Croſs, and ſlayes the Enmity, and makes all ſubject to its power, cutting down the Man of Sin, and Crucifying the Fleſh, with all the Affections and Luſts of it; and ſo the old Man dies with all his corruptible deeds, and in the Judgment is buried down, and the new Man is raiſed, which after God is created in Righteouſneſs; and ſo a holy Birth is born through the Operation of the Power of the Light, in which the ſpirit of the mind is renewed, and Soul and Body ſanctified, and the Conſcience purged from all dead works; and thus all *old things* is put off, and all things are *made new*, in the work of Regeneration, in which a new birth is raiſed, that abides in the Fathers Houſe, and feeds upon bread of Life.

And this is ſomething of the Operation of the *Light*, in all that do obey according to the Scriptures.

Some-

Something concerning our PRACTICE, *and our walking therein.*

WE meet together as we are moved of the Lord, and wait upon him in his Fear, and are ſubject to the Power of his Spirit, that is manifeſt *in us*, and in the meaſure of the Spirit which we receive of God, we Worſhip him, and in the fervency of the Spirit we ſerve him, and as he moves upon any who in his Fear waits upon him, and opens in them the Word of Eternal Life, and gives a Word to miniſter in due ſeaſon, and utterance to declare it in the power of his own Spirit; ſo we miniſter one to another in the gift of Gods Spirit, and are thereby Edified and Comforted one in another; and ſo our Preaching ſtands not in the inticing words which mans Wiſdom teacheth; but in the Spirits Demonſtration and in Power; and this is the Goſpel which we freely receive from God, and freely Preach in his own Power.

And this is ſomething of our Practice, and our walking therein according to the Scriptures.

And thus do we own what ſtands in the Truth, and is brought forth in the Spirit of Truth, and agrees with the Scriptures of Truth, and hath its Root in the Love and Meekneſs, Gentleneſs and Patience, that we own and dearly love in whomſoever it doth appear.

WE *own* MAGISTRACY *that ſtands in the Power of God, and executes true Judgment within the Gates, cutting down Sin and Evil-doers, and ſetting up Righteouſneſs, and thoſe that walk therein.*

We own MINISTERS *who are made of God, and ſent forth in his Living Power, and Preaches freely as they receive,*

ceive, and labours to gather People unto the Power of God.

We own WORSHIP *in the Spirit and in the Truth, which makes all flesh subject.*

We own the CHURCH *which is in God, of which Jesus Christ is* HEAD *and* KING.

We own SINGING *in the Spirit, which gives the Psalm and an understanding to Sing it, and the Melody is made in the Heart unto the Lord.*

We own PRAYER *that is made in the Spirit, which teaches how to Pray, and what to Pray for, and makes Request unto God according to his Will.*

We own BAPTISM *in the Spirit, by which all are Baptised into one Body.*

These with many other things which is true according to the Scriptures, we own and dearly love, with all that walk in the practice of them, being guided thereunto by the Spirit of Truth, in the power of which we are constrained to testifie unto the Truth as we know it in Jesus: and these things which God hath opened unto us, and the practice of them, and in what they are to be performed unto him, we dare not deny in the practice of it, neither can we be subject unto any Traditions for Conscience sake.

Something that we cannot own for Conscience sake, being found contrary to the Scriptures.

WE cannot own *ENGLANDS WORSHIP*, nor joyn with it, because it is set up by Tradition, and not after Christ.

We cannot own *ENGLANDS CHURCH* to be the Church of Christ, because it hath been set up in

 the

the night of Apostacy, and is but the Work of Mens hands, and found amongst the many Inventions.

We cannot own *ENGLANDS MINISTERS* to be the Ministers of Christ, because they walk contrary to him in all things, and are not endued with his power, nor made Ministers in that; but are made at *Schools* and *Colledges* by natural Arts and Languages, and so speak things they know not for filthy Lucres sake, making their Belly their God, and Sues and Imprisons, and Persecutes such as cannot put into their mouths.

We cannot own such a *MINISTRY*, nor for Conscience sake joyn with them, or any way help to maintain them, because they walk contrary to Christs Ministers, who themselves were persecuted, but never persecuted any, or sued people at Law for Wages: We cannot for Conscience sake pay unto any whether *Priest* or *Impropriator* the Tenth part of our Increase, which is called Tyths; because the Lord freely gives it unto us; and he doth not Command us to give it to any other; and knowing *that Priesthood to be changed*, who had a Maintenance out of the Tyths: We also know that of necessity the Law must be changed, and of this we are convinced by the manifestation of his Light, who hath changed both that *Priesthood* and Law, and is become the End of the Law for Righteousness unto us that do believe; and we are also convinced of the Unjustness of it upon what account soever it is claimed, whether unto a Minister, as given unto him by a Law; or an Impropriator, as a Purchase, and assured unto him by a Law.

We cannot own *that LAW* to be just or equal, *which compels us to give* or *set out*, contrary to our free-

dom,

dom, unto another man, *any part* of that which the Lord *freely gives unto us*; or else gives him power *to sue* and *Imprison us*, and to keep in prison *until death*, as some of late have been, or else give *triple dammage*, and power to *distrain for it*, and drive away Goods and sell them, and make spoil and havock of them, to the impoverishing and weakening the outward Estates of many tender People in this Nation of *England*, within these late years; in which time there hath been many fair promises made for *LIBERTY* of *CONSCIENCE*, but Persecution was never stayed, nor Cruelty stopped; but unreasonable men executed their own Wills upon many tender Consciences, and made a prey upon them notwithstanding all fair promises; And these things we cannot own or conform unto, being found contrary to the Scriptures, and to the Saints Life and Practice, though long they were pleaded for to be right according to the Scriptures: But the *DAY* is sprung, and the *LIGHT now shines in ENGLAND*, that hath declared them and their Root, and they are of the *POPES* Invention, and by his power settled in *ENGLAND* in the midnight of Apostacy; and now they cannot be proved a lawful thing by the Scripture either to *Priest* or *Impropriator*; They plead them right by the Nations Law, and so takes us to be Transgressors of the Law, when we never resisted the Law, but alwayes submitted to it by a patient Suffering under it, for a Testimony against it, with all such as Exercise Cruelty by it,

We cannot own that which they call *SERMONS*, neither can we joyn in that Practice; because they make *SERMONS* by their natural Arts and humane Inven-

tions, which they have ſtudied *at Schools* and *Colledges*, and then by their Art they divide a portion of Scripture, which they call their *TEXT*, and raiſe *DOCTRINES*, and make *Vſes* and *Arguments* in ſuch like things, as by their Art they make; and ſo their Preaching ſtands in the Wiſdom of man, and not in the power of God.

We cannot own their *SINGING* Davids *Words in Metre*, nor joyn in that practice; becauſe it ſtands amongſt the many Inventions, in which people ſatisfie their vain minds in Singing *Davids* Words out of *Davids* Condition, which is to Sing Lies in Hypocriſie, when *David* roared all the day, and at night watered his Couch with his tears; and they neither roar nor weep, but are Singing, they do not Sing with an Underſtanding.

We cannot own their *SPRINKLING INFANTS with Water*, and calling it Baptiſm; nor joyn in that practice, becauſe it ſtands in the many Inventions, to bring a little Child into their Congregation, and have certain People come up with it, where they have a little Water, and call thoſe People GOD-FATHERS and GOD-MOTHERS, and put it upon them to confeſs a Faith on the Child's behalf, and to promiſe for the Child, ——*That it ſhall forſake the Devil and all his Works, and keep Gods holy Will and Commandments*—— with ſuch like things, and then ſprinkle a little Water in its face, and ſay, *they baptize it into the Congregation of Chriſt's Church*; and when the Child grows up, it runs in the Vanity and the Pomp of the World, which is the Devil's Work; and ſo neither keeps God's holy Will nor Commandments, which they promiſed

miſed on its behalf that it ſhould keep: And we cannot own this practice, knowing that the living God is without beginning of dayes, or end of time, and hath neither *Father* or *Mother*; and they blaſpheme the Lord and his Name, who give ſuch names unto the Creature; And there is none *that can forſake the Devil and all his Works*, but as they come *to the Light of Chriſt manifeſt in them*, that doth diſcover what the Devils Works are, and gives power over them, and leads out of them all that in it do believe.

We cannot own *Made PRAYERS*, and Reading them over in a Book, or any other formal way; we cannot joyn with that practice, or thoſe that pray after that manner; becauſe it ſtands amongſt the Inventions, and is not performed in the Spirit of Truth, that only hath acceſs to God and makes Requeſt according to his Will.

We cannot *RESPECT PERSONS*, of what quality ſoever they may be reputed; becauſe they *that reſpect perſons, commit ſin*. We cannot put off our Hats, as in honour to the Perſon of any man, or give him any flattering Titles: for our Subjection is to the *Power of GOD*; and all Men in that we honour, not with putting off the Hat, and bowing the Knee, which is the honour below; but in Uprightneſs of our hearts before the Lord we truly honour all Men in his Power.

We cannot ſpeak any other language but THOU to any ſingle perſon, which is the language of Truth unto him, and according to the Scriptures of Truth; and that which cannot receive it, is proud fleſh, which we cannot ſatisfie, but ſpeak Truth to every man, with-

without any reſpect to his perſon.

We cannot own *the* WORLDS CUSTOMS which they run into, and anſwer one another in, when they meet one with another, or paſſing by one another, ſaying, *Good Morrow*, or *Good Even*, or *Good Day* or *Good Night*; and this they have got in the Cuſtom, not underſtanding what they ſpeak; but if the Cuſtom of it be but obſerved, and the words be ſpoken, they are pleaſed and ſatisfied, when they know not that which made *the Evening* and *the Morning good*; So unto them neither *Morning* nor *Evening*, nor *Day* nor *Night* is good, not dwelling in God's Power that made all things good. So it is but words in Cuſtom which fallen man, that abides in the Evil, uſes one to another; which Cuſtom we cannot own, neither dare we obſerve to do it unto any People upon the Earth. And this is the great cauſe why we bear ſo many Reproaches from Ignorant People, who are in darkneſs, and know nothing beyond their Cuſtoms; becauſe we dare not ſpeak but in the Wiſdom of God, which gives us words to ſpeak in due ſeaſon.

Theſe things here mentioned, with much more that is obſerved in the Cuſtoms and Worſhip of the World *We cannot own*, nor *joyn withall*, for no other cauſe *but only for Conſcience ſake*, being convinced of the Evil of them; and being redeemed by the Power of God from amongſt them, we cannot return again to obſerve them, or to come under the power of them: for, we have weighed them, and finde them to be out of the Truth, and contrary to the Scriptures of Truth; and who will ſearch the Scriptures, and wait in

in the Light to understand them, may certainly know that our Testimony agrees with them, and what we are led to witness for, or testifie against, we finde the Answer of a good Conscience in it, and Peace with God, which is our Joy and Crown of Rejoycing.

And if any sober People desire any further satisfaction concerning us, we are ready in the Power of God, to give a Reason unto any that asks us a Question of the Hope that is in us in meekness and fear.

THE END.

THE END.